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SPECIAL ARTICLES:

The Proclamation
Concerning the Korean Methodist Church

The Future of the K. M. C.
Rev. J. S. Ryang

Korean Proverbs
Miss L. Nichols

The Past Year's Work in Korea
A. F. Robb, D. D.

A Survey of Christian Literature
N. C. Whittemore

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JANUARY, 1931.

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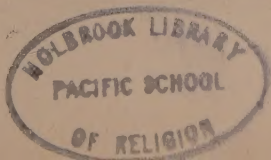
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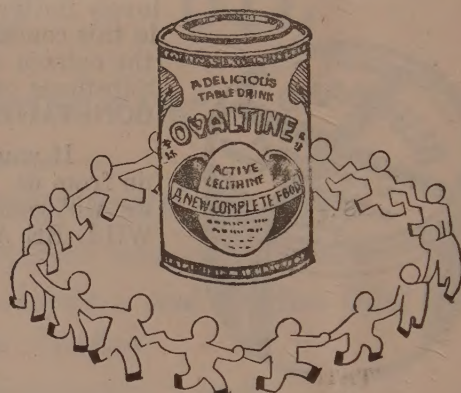
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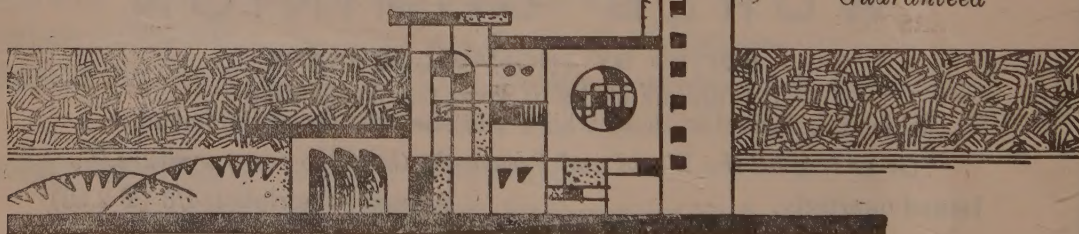
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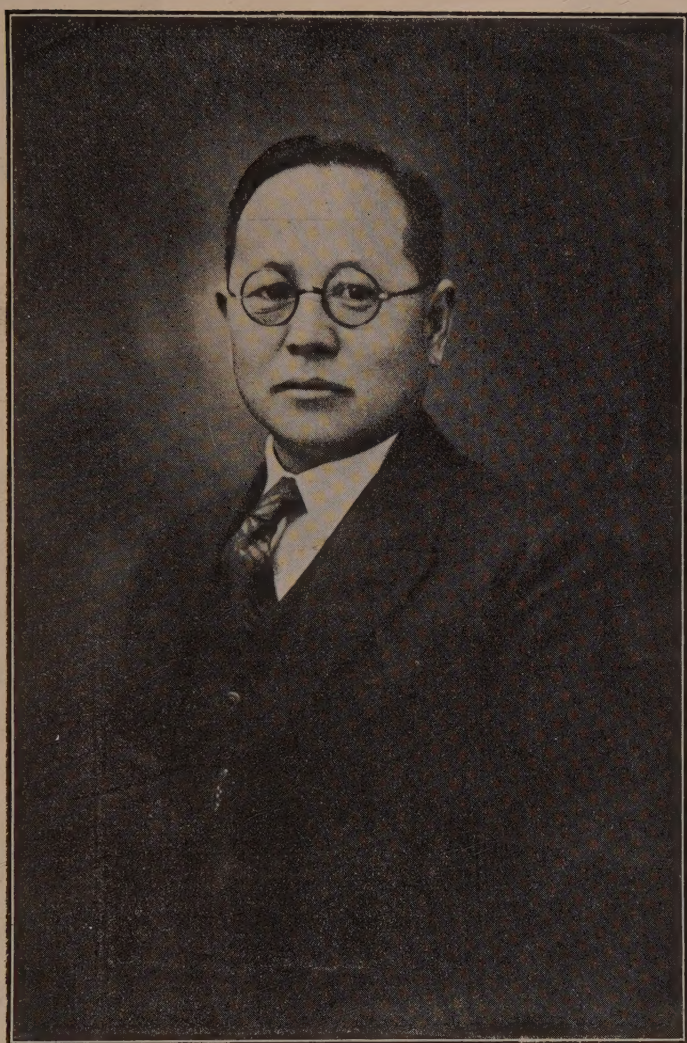
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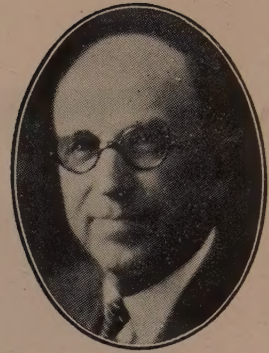
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KOREAN AND AMERICAN COMMISSIONERS ON METHODIST UNION IN KOREA

THE KOREA MISSION FIELD

A Monthly Journal of Christian Progress

Issued by the Federal Council of Evangelical Missions in Korea

VOL. XXVII.

JANUARY, 1931

No. 1

When the December number of the "*Korea Mission Field*" came from the press Methodist unification and the establishment of an autonomous Church in Korea was not an accomplished fact. Since that time the Joint Commission has completed its work; the first General Conference of the Korean Methodist Church has passed into history.

Many people, even some missionaries, are now asking as to what was really accomplished; what is to be the relation of the new Church to the Mother Churches in America; what is to be the relation of mission institutions to the new Church; and what is the place of the missionary under the new organization. Because these questions are of great interest to all our readers the Editorial Board has decided that, though of late we have had much in our pages on Methodist union and kindred subjects, it would not be amiss to furnish some statements of what has been accomplished.

Rev. J. S. Ryang, the first General Superintendent of the Korean Methodist Church, therefore gives us his outlook on the future; Bishop Welch, the Chairman of the Joint Commission tells us something of the spirit of that body; and in the Proclamation our readers will find a statement of the historic events which led to the present union. The Doctrinal Statement and the Report of the Committee on Relationships will be of special interest to many of our readers.

THE PROCLAMATION

Regarding the Unification and Organization of The Korean Methodist Church

To All to Whom these Presents shall come, Greeting:

WHEREAS in September, 1927, the Korea Annual Conference of the Methodist Episcopal Church memorialized the General Conference of the Methodist Episcopal Church asking authority to be united with the Korea Annual Conference of the Methodist Episcopal Church, South, and to be organized into a Korean Methodist Church, and the General Conference of the Methodist Episcopal Church in May, 1928, agreed thereto and appointed a Commission of five to meet with a like Commission from the Methodist Episcopal Church, and from each of said Annual Conferences to that end.

And *Whereas* the Korea Annual Conference of the Methodist Episcopal Church, South, in September, 1927, adopted a memorial to the General Conference of the Methodist Episcopal Church, South, asking authority to be united with the Korea Annual Conference of the Methodist Episcopal Church and to be organized into a Korean Methodist Church.

And the General Conference of the Methodist Episcopal Church, South, in May, 1930, agreed thereto and appointed five Commissioners to act with a like Commission of five from the Methodist Episcopal Church and from each of the Annual Conferences in Korea.

And *Whereas* said Annual Conferences each appointed five Commissioners to represent it and also appointed five coopted Commissioners from each to sit with the Commission without vote, and *Whereas*, in obedience to their instructions the said Commissioners and coopted members did all meet in the City of Seoul (Keijo), Korea (Chosen), on Tuesday, November eighteenth, in the year of Our Lord One Thousand Nine Hundred and Thirty and days following.

And having deposited their credentials were duly organized and have performed the duties assigned them.

Now, Therefore

By virtue of the Premises and of the Authority vested in and of the proceedings taken by them.

Be it Resolved

I. That the Korea Annual Conference of the Methodist Episcopal Church and the Korea Annual Conference of the Methodist Episcopal Church, South, are hereby declared to be united into and become the

Korean Methodist Church

Which shall be an autonomous Methodist Church.

And said two Annual Conferences as such shall cease to exist, effective upon the delivery of this Instrument to the Korean Methodist Church upon the convening of its first General Conference.

II. That the first General Conference of the Korean Methodist Church shall consist of the members who have already been duly chosen thereto.

That it be convened in the City of Seoul, Korea, on Tuesday, December second, in the Year of Our Lord One Thousand Nine Hundred and Thirty at ten o'clock forenoon, in the Union Methodist Theological Seminary;

That it is hereby authorized to perfect its organization and to transact all business presented.

III. The Joint Commission has agreed upon a Constitution for the Korean Methodist Church and herewith submits same together with certain suggested legislation. Finally, we give thanks to Almighty God for His

DOCTRINAL STATEMENT

Guidance throughout our Deliberations,
And we pray His Richest Blessings upon
the

Korean Methodist Church

The Commission having completed its work
has adjourned without date.

SIGNED by five Commissioned Members of the Methodist Episcopal Church of America and five of the Methodist Episcopal Church, South, of America, and five Commissioned Members of each of the two Methodist branches in Korea.

Doctrinal Statement

1. The fundamental principles of Christianity have been set forth at various times and in various forms in the historic creeds of the Church, and have been interpreted by Mr. Wesley in the *Articles of Religion* and in his *Sermons and Notes on the New Testament*. This evangelical faith is our heritage and our glorious possession.

2. Upon those persons who desire to unite with us as members we impose no doctrinal test. Our main requirement is loyalty to Jesus Christ and a purpose to follow Him. With us, as with Mr. Wesley in the earliest *General Rules* of the United Societies, the conditions of membership are moral and spiritual rather than theological. We sanction the fullest liberty of belief for the individual Christian, so long as his character and his works approve themselves as consistent with true godliness.

3. It is fitting, however, that we should state the chief doctrines which are most surely believed among us.

We Believe in one God, Maker and Ruler of all things, Father of all men; the Source of all goodness and beauty, all truth and love.

We Believe in Jesus Christ, God manifest in the Flesh, our Teacher, Example, and Redeemer, the Savior of the world.

We Believe in the Holy Spirit, God present with us for guidance, for comfort, and for strength.

We Believe in the forgiveness of sins, in the life of love and prayer, in grace equal to every need.

We Believe in the Word of God contained in the Old and New Testaments as the sufficient rule both of faith and of practice.

We Believe in the Church as the fellowship for worship and for service of all who are united to the living Lord.

We Believe in the Kingdom of God as the divine rule in human society; and in the brotherhood of man under the Fatherhood of God.

We Believe in the final triumph of righteousness, and in the life everlasting. Amen.

To the extension of this Gospel of life and freedom and joy and power to all people and to realms of thought and action, our Church is consecrated.

Korean Methodism

I have been deeply pleased with the work of the Joint Commission and of the General Conference in organizing the Korean Methodist Church. The continuous and serious attention given to the many problems which have arisen has resulted in plans which do not represent precisely the thinking of any one of us but which fairly embody the best collective judgment.

The discussions have been conducted on an elevated plane of ability, breadth of vision, alertness, and sincere desire for the largest welfare and usefulness of the Church. Decisions have been accepted in admirable spirit by minorities which were not wholly persuaded of their wisdom. The temper of the Conference has been such as to make us proud of the Korean Methodists and to prophesy a genuine unity and prosperity for the new Church.

The Commissioners from America will return to their homes with gratitude and with high hopes for the future. This has been a rich experience for us all, and I think no one of us doubts that the Spirit of God has been in the midst of the wheels, shaping a new instrument for the expression of the divine life to the people of this country.

HERBERT WELCH.

Relationships of the Korean Methodist Church

I

The Relation of the Korean Methodist Church to the Mother Churches in America

1. *Legislative:* The General Conference of the Korean Methodist Church may send a representative or representatives to the General Conference of the Methodist Episcopal Church, and to the General Conference of the Methodist Episcopal Church, South, to give information, and to render assistance on legislation relating to the Korean Methodist Church and to world brotherhood.

The General Conference of the Methodist Episcopal Church and the General Conference of the Methodist Episcopal Church, South, may each send a representative or representatives to the General Conference of the Korean Methodist Church to give information and to render assistance on legislation relating to their respective Churches and to world brotherhood.

The representatives of the General Conference of the Methodist Episcopal Church and the Methodist Episcopal Church, South, shall be given the power to vote in the General Conference of the Korean Methodist Church.

2. *Administrative:* The officially assigned Bishops of the Methodist Episcopal Church and of the Methodist Episcopal Church, South, and the General Superintendent of the Korean Methodist Church may advise and counsel one another on church matters of common interest and benefit.

II

The Relation of the Korean Methodist Church to the Missionaries of the Mother Churches in America

1. A clerical missionary holding full or probationary membership in an Annual Conference of the Mother Churches shall be accorded the privilege of like membership in an Annual Conference of the Korean Methodist Church.

2. A clerical missionary who is unable to

accept full or probationary membership in an Annual Conference of the Korean Methodist Church shall be accorded the privilege of Associate Membership.

3. It is understood that a clerical missionary, in addition to the regular or associate membership in an Annual Conference of the Korean Methodist Church, may also sustain such relationship to his home Annual Conference as the General Conference of his Church may allow.

4. A lay missionary shall be accorded the privilege of associate membership in an Annual Conference of the Korean Methodist Church.

III

The Relation of the Korean Methodist Church to the Mission Institutions of the Mother Churches

All the existing mission institutions shall continue for the present as heretofore in their ownership and maintenance, and only such changes shall be made as the normal development of each may require.

The Central Council shall investigate the whole question of a better arrangement of the existing holding bodies and make recommendations to the Board or Boards concerned.

IV

The Central Council

In order to correlate the work of the Korean Methodist Church and the work of the Methodist Episcopal Church and the Methodist Episcopal Church, South, there shall be established a Central Council.

A. *Composition of Central Council*

The Central Council shall be composed of thirty-five members:

1. *Ex-officio*, the General Superintendent of the Korean Methodist Church, and the Bishops of the Methodist Episcopal Church and of the Methodist Episcopal Church, South, officially appointed to Korea.

RELATIONSHIPS OF THE KOREAN METHODIST CHURCH

2. Sixteen members from the Korean Methodist Church, including ministers, laymen, and lay women, to be elected as the General Conference of said Church may direct.

3. Sixteen missionaries, eight of the Methodist Episcopal Church, South, four men and four women, and eight of the Methodist Episcopal Church, four from the Board of Foreign Missions and four from the Woman's Foreign Missionary Society, to be elected as the Bishops officially assigned to Korea and the missionaries may determine.

4. As soon as practicable after the adjournment of the first General Conference the whole number of elective members of the Central Council shall be divided into four classes: eight to serve for four years, eight to serve for three years, eight to serve for two years, and eight to serve for one year.

5. Vacancies among the Korean representatives shall be filled by the General Superintendent of the Korean Methodist Church. Vacancies among the missionary representatives shall be filled by the same procedure by which the original elections are made.

B. Functions of the Central Council

1. To pass upon all estimates for grants-in-aid for the evangelistic work of the Annual Conferences, all estimates for mission institutions and budgets for other special lines of missionary work, and to transmit the same to their respective Boards.

2. To receive the appropriations from the Boards and to distribute to the work, through

the Treasurer of the Council, observing such designations as are made by the Boards.

3. To appoint a Committee on Appointments to confer with the General Superintendent of the Korean Methodist Church and, when practicable, with the officially appointed Bishops of the Mother Churches regarding the appointment of missionaries in institutional work.

4. To appoint the members of the Boards of Managers or Trustees of institutions heretofore appointed by the Annual Conferences, or Missions, and to formulate and approve new constitutions for such Boards.

5. To determine the type and number of new missionaries needed and to make request for them through the Boards.

6. To pass upon the acceptability and return of missionaries at the beginning of each furlough period.

7. To integrate as far as possible all institutional work, educational, medical, and social-evangelistic, with the general policies of the Korean Methodist Church.

8. To choose a Treasurer of the Central Council, the same to be confirmed by the co-operating Boards. Such a treasurer may be chosen outside the members of the Central Council.

9. To prepare annually a report of the work of the Central Council and to transmit the same to the Korean Annual Conference, to the General Conferences of the three co-operating Churches, to the three Bishops and to the supporting Mission Boards.

Bright and glorious are the promises of God regarding the ultimate triumph of Christ and the reign of His Church with Him. But let us not forget in contemplation of the future glory the precious promise left to us for the present that "they which receive abundance of Grace and of the gift of righteousness shall reign in life by one, Jesus Christ."

The Future of the Korean Methodist Church

J. S. RYANG

THE UNIFICATION of the two Conferences and organization of the Korean Methodist Church has been accomplished and I am sure that all those who are interested in the work of the Kingdom of God in Korea will be grateful for it. I am very glad that the Editor has requested me to write something at this time and I want to take this opportunity of expressing my personal appreciation to the readers, and personal words upon my election to the office of the General Superintendent of the Korean Methodist Church. No word or words at my command are adequate enough to convey my personal feelings. I felt that I am unequal to this tremendous task which is so full of responsibilities, opportunities, and difficulties. But I accepted this office of high calling, though with extreme reluctance, believing that it was God's call to me and that hosts of friends—friends of Methodism, friends of Korea and friends of myself, including the Mother Churches in America, will support me with good-will and earnest prayers. I have now reconsecrated myself to His service and determined to do my very best, and I hope and pray that I may be worthy of my friends who have put so much confidence in me, God being my helper.

We can judge the future only by the past. We are proud of the fact that the glorious history of Methodism has come down to us. Methodism does not claim the Apostolic succession by an ecclesiastical continuity, nor by an unbroken line of clerical ordination, but a spiritual inheritance through Paul, Luther, and Wesley. True to her mission, Methodism has sent out her sons and daughters to spread this glorious Gospel in all lands. It has been reported that, throughout the world, there are about one hundred thousand churches, sixty thousand ministers, and thirty-five millions of people called Methodist. But Meth-

odism is more than statistics. It has been defined as "Christianity in earnest." The mission of Methodism is "to spread scriptural holiness through these lands." This is our spiritual heritage and glorious possession.

In 1885 Methodism reached Korea, even Korea. She has been busy ever since in bringing the Korean people to Jesus Christ. According to the statistical reports of the two Conferences, there are now 20 District Conferences and 181 pastoral charges which are composed of 980 societies, 774 church buildings, 61,691 adherents, including 22,056 full members, 981 Sunday Schools and 45,910 Sunday School scholars. Then there are 116 missionaries, 177 Korean preachers, 207 Bible women. In addition to these, there are various kinds of institutions which are working directly and indirectly for the establishment of a strong Methodist Church, a Christian Church, in Korea.

Judging from the history of Methodism, we can safely say that the future of this new united Methodist Church in Korea is bright, though there are many problems and difficulties involved in it, as all such organizations and movements usually experience. The degree of success of an organization or a movement is measured by the degree of accomplishment of the purpose for which it has been launched.

The main purpose of the unification and organization of an autonomous church is twofold: 1. To have one united Methodism in Korea. While we are hoping and trying to have all denominations to be united, there is no reason for Methodism in Korea to continue as separate organizations. In fact, the circumstances under which the Church of Christ is labouring have compelled us to be united at any cost. There are numerous forms of evil in this land fighting and working against the Christian Church and we cannot afford to

divide ourselves any longer. The unification is timely.

This will introduce another phase of the purpose: 2. To make the Church more efficient in meeting present day problems. We appreciate what has been done so far by the Churches in Korea, at the same time we believe that yet greater things, even greater than what Jesus himself has done, can be done, as the Master has promised to the believers in the 14th chapter of the Gospel according to St. John. What a wonderful promise we have!

The Korean Methodist Church must be more spiritual if she is to be more efficient. It is written both in the Bible and in the constitution of the human soul that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." The Gospel was designed to meet this need. It is God's answer to man's desire to share the divine life. What bread is to the body the word of God is to the soul, and the need of food for the body is no more universal than the need of spiritual sustenance for the soul. The greatest need of the Korean people today is the spiritual power which will supply all other needs, and it is the Christian religion which can supply it to them. So in order to fulfill the Oriental mission of Methodism, the new united Church should devote the larger part of her energy to the business of bringing many more souls to Jesus Christ by supplying the spiritual needs of the people. We believe, however, that there may soon result some spontaneous spiritual power coming out of the union itself. The union of two Conferences has increased the numerical strength of Methodism in Korea, but it may also produce a new power which we have not yet seen or heard, just as the combination of many voices will increase not only its volume, but also produce a new harmony. The new features which have been created in the Korean Methodist Church, such as the ordination of women and admitting them into the Annual Conference may increase her efficiency, no doubt.

The relationship between the autonomous

Church in Korea, the Mother Churches in America, and the missionaries on the field has been carefully thought of. It is one of the most important points in the making of the Korean Church more efficient, because every large and successful organization has been built up by co-operation, all working together. The Korean Church ought not to be a "national" church in its narrow sense. She must be international in her relationship. The Korean people do not and shall not entertain the idea of isolation in social, commercial, or religious life, and the Christian Church should be the center from which they can learn the way of international co-operation. We know that the Mother Churches love the daughter church in Korea, that the Korean Church is grateful to the Mother Churches, and that the missionaries love the Koreans and the Koreans love the missionaries. Co-operation or "team work" will be the watchword for the Korean Methodist Church and, under these circumstances, there will be no problem left which cannot be solved with satisfaction. So far as I can see, the relationships in the Korean Methodist Church will be most cordial and happy. In order to have all parties co-operate, work together properly, everyone must do his duty. When England faced the combined fleet at Trafalgar, Admiral Nelson wrote on his pennant, "England expects every man to do his duty." Methodism in Korea is confronted with a crisis hour and every man and woman is expected to do his or her duty!

Then all the activities of the Church should as soon as possible be centralized, coordinated and moving forward with one united front, so that the Church shall get the best and greatest results from them. Besides direct evangelistic work, the Methodist Church is carrying on many forms of work in different parts of the country for the establishment of the Kingdom of God in this peninsula and we should try to get the greatest results possible. Since there were two organizations it may take a little time to adjust ourselves properly to the situation, but when we do get adjusted there will

be enough strength and power in the Methodist Church to turn this whole peninsula upside down, calling sinners to repentance.

This is the mission of Methodism, educating the young people in the knowledge of Christ is the way of Methodism; bringing the poor to the feast of the Gospel Truth is the work of Methodism, and organizing herself to be permanently able to meet the needs of the day is the duty of Methodism. The Korean Meth-

odist Church has such a task; it seems to be an impossible one from a human standpoint, but our resources are in God with whom nothing is impossible. We believe in our people, especially the Christians, and we believe in God. When man and God work together, everything is possible. May God bless this newborn Methodist Church in Korea and help us to be true to our responsibilities and duties!

The Son of a Wineshop Keeper

F. S. MILLER

"MOTHER, WHY DO you not become a Christian and give up this disreputable business?" Sungnoki asked the vigorous, bustling woman who kept the large wineshop on Anna Market-place.

"I do want to give up this work just as soon as I can, and then I'll go to church with you, but I cannot do it till I have put your brother through school and had him taught a trade like you. You know how weak your father is, and he knows nothing but farming, so what could we do if I stopped selling wine right away? Soon you will have a wife and family to support. You go ahead and be a Christian, but you will have to give me time." "How do you know God will give you more time? And where can I get a wife? I could not marry anyone but a Christian, and what Christian parents would give their daughter to a wineshop keeper's son?" Sungnoki worked busily at his carpentry and picked up some skill in masonry on the side. In his spare hours he bought a small house so that, if God should enable him to marry, his wife would not have to live in the wineshop.

One Sabbath lay pastor Yun, who visited the seven little churches near the market, took Sungnoki aside and said: "I have written to all the other pastors, but they do not know of any young woman suitable for you. I am sorry, but what can we do more?" "I understand the reason, and I do not blame the girls'

parents, but mother thinks she cannot give up her business yet, so there is nothing for me to do but to wait and pray. Let us pray about it now." Together they bowed their heads to the matting and laid their problem before a prayer-hearing Father.

The Christians of Chungju gathered for their yearly ten days' Bible Class. As the lay-pastors cooked, ate and slept together in one of the dormitory rooms they discussed many problems in their work. One evening Ko, from the far south, said: "I have a difficult errand to do at this class, to find a husband for the daughter of a wine-shop keeper. Her name is New Star; she is a fine Christian girl, and it is no fault of hers that her parents sell liquor. In fact, it is all the more to her credit that she has grown up so pure and beautiful, like a lotus flower from black mud. But it is a hopeless errand. What Christian would take a daughter-in-law from a wineshop?"

Lay pastor Yun pricked up his ears and sent a silent "Thank you, Father," to the throne. Then he said: "Your problem sounds like the answer to Sungnoki's prayer, that God would give him a wife, though he is the son of a wineshop keeper. Let us see what we can do to solve your problem and mine at the same time."

"All right, you talk to Sungnoki and, if he desires it, I'll write to New Star. If she consents to meet him—her parents have left the

match to her and me—he can go with me from the class.”

Sungnoki mounted his bicycle as soon as the class was dismissed that evening, and went home for some “Noja,” travel money, and extra funds for a possible bride’s outfit and was ready to take the train at the end of the class, trusting that Ko would receive a favorable answer.

At the House of the Homing Bird station they met Elder Kim and, after greetings, the elder said: “It’s too bad about New Star. Her brother has practically sold her to pay off his gambling debts, and the wedding is to be next week. She declares she will marry no one but a Christian, and the household are having a row about it all.”

“Can’t we stop the wedding?” Ko asked. “No, her brother has received from the bridegroom’s family the money for her outfit and used half of it to pay his debts, and the bridegroom threatens to sue him if the wedding does not come off.” Ko looked at Sungnoki and, seeing his lips move in silent prayer, straightened up his shoulders and said: “Let us go right down to her house and see what we can do about it.”

On a flat piece of ground just inside the levee they found the market, with its four wide streets, leading lengthwise, and its long lines of empty booths and shops—for it was not market-day. Entering the low, wide door of a thatch-roofed, mud-walled wineshop, they seated themselves on the wooden platform on which sat New Star’s mother, dipping ladles of rank, yeasty stuff for her customers. After greetings Ko said, “We came to see your husband and son.” “All right, come into the inner quarters and I’ll call them. I hope you can bring peace into our household, for we are having a terrible time.”

Presently the husband and son came in, the father looking very worried and the son sour and determined. Brief question and answer revealed the situation as the elder had portrayed it. “How much did the bridegroom’s family pay you?” asked Sungnoki. “Twenty-

five dollars”—that was a month’s wage for a carpenter. “How much have you left?” “None left, but New Star has some wedding clothes out of it.” “Well, if you pay the bridegroom back his money will he be satisfied?” “Fully,” replied the father, “he is sick of the whole business, and says he does not want to marry a Christian, anyhow.”

“May we talk with New Star and see what we can do to help you?” asked Ko. “We can do nothing without her consent.” That was a new idea to the father, but he called the girl—who was sitting all the while just inside the door, watching the visitors through the tiny hole she had drilled with a wet finger-end in the mulberry-bark paper that was pasted to the lattice-work.

She arose, opened the door and stepped out on to the narrow porch. Dressed in a white muslin skirt starched and beaten to a high polish with her ironing-sticks, reaching from a high waist to her ankles, and a short pink jacket crossing and tied over her breast; her small feet enclosed in neatly sewed stockings of white muslin; her hair in a long thick braid down her back; her complexion olive, tinted with natural pink. Ko told her that this was the young man he had written about. She placed her hands together, one over the other, horizontally before her face, bent her knees and body till her hands touched the floor and her forehead rested an instant on her hands. Then she arose and Ko asked her if she would accept Sungnoki as a husband. With deep blushes and downcast eyes, she said, “This seems like an answer to my prayer for deliverance.”

In a few days all obstacles were cleared away and a quiet wedding was held in the church. The parents, helped by the Christians, provided a little feast of vermicelli, cakes and fruit, also at the church. In the evening, when the young couple filed through the wicket at the railway station, the Christians bought platform tickets and formed a procession after them and composed a group outside their window. When the train started they all bowed deep bows to the blushing couple, who stood with heads close together at the window.

As the Christians presented their tickets and filed out through the wicket, they remarked to each other, “What a good-looking couple they make.” Then they gathered around the weeping mother, consoled her, and urged the parents to go back to farming and set up a home to which New Star would not be ashamed to bring her husband and children on their visits.

Korean Proverbs.

LILLIAN NICHOLS

THE KOREAN LANGUAGE is rich in proverbs and proverb-like sayings and they are most interesting with their partially hidden meanings and the delightful opportunity for a play on words made possible by the use of the Chinese character.

Some that I have heard have not only the same meaning but are expressed in exactly the same words as are used for proverbs in English. There is however a very large number that, while having the same meaning, are not expressed in the same terms.

Does not this suggest an interesting psychological study? Here is Korea, a beautiful and most interesting little country in this far away Eastern world, with manners, customs, clothing, and language all differing from any other country—even near neighbors, China and Japan—yet with a great wealth of proverbs and proverbial sayings expressing the same thoughts exactly as one finds in other languages. Does this not point back to a time of which it is written, "In the beginning God", and is there not a suggestion of the eternal unity of the human mind and its thought processes?

Of course in this brief paper only a comparatively few of the hundreds of proverbs can be mentioned, and I have arranged them in three groups; those that are the same practically in form and thought as corresponding ones in English; those that are the same in thought but not in words; and those that are entirely different but are so interesting and clever that they are given a place.

In the first group we have the following. In each case the Korean proverb is given first and its English equivalent follows in black type:

1. If the first time fails the third time succeeds.
The third time brings success.
2. The beginning is half.
Well begun is half done.

3. If there is no fire will there be smoke?
Where there is so much smoke there must be some fire.
4. A climber falls and is killed and a good swimmer is drowned.
It's always a good swimmer who is drowned.
5. Spilled water should not be grieved over.
No use crying over spilled milk.
6. Repair the barn after the horse is lost.
Locking the barn after the horse is stolen.
7. In a blacksmith's house there are no knives.
A shoe maker's wife goes the worst shod.
8. One must be more careful of actions than of words.
Actions speak louder than words.
9. Although the work is easy two can do it better than one.
Two heads are better than one.

In the second group will be found the following:

1. Wanting to leap before you learn to walk.
Putting the cart before the horse.
2. Like mounting an ox that is lying down.
Like putting your faith in a rotten stick.
3. Rice eaten too hurriedly sticks in the throat.
Haste makes waste.
4. Even though in a hurry one must thread the needle and put not the thread around it.
Haste makes waste.
5. Groaning over one's festering finger-nail but unaware of one's abscessing heart.
Straining at gnat and swallowing a camel.
6. Like angrily kicking a stone with one's toe.
Like cutting off one's nose to spite one's face.
7. Can spider webs grow in a living man's throat?
Can birds build nests in your hair?
8. Even a shady place has its time of sun.
It's a long road that has no turning.
9. Even a hedgehog thinks his young soft and sleek.
Every crow thinks her chicks the blackest.
10. Like drawing one's sword on a mosquito.
Much ado about nothing.
11. One cannot distinguish the flavor of boiling soup.
Having an axe to grind.
12. Meeting one's enemy on a single log bridge.
Be sure your sin will find you out.
13. While hunting the wild pig the tame pig was lost.
A bird in the hand is worth two in the bush.
14. There's nothing one will not do to escape starvation.
Grasping at a straw.
15. The habits of the young go with a man till he is old.
The child is father to the man.
16. Even in three years' time a dog's tail never becomes a weasel's.
Can a leopard change his spots?
17. A puppy of a day fears not a tiger.
Fools rush in where angels fear to tread.

KOREAN PROVERBS

18. A habit fixed at three years continues till eighty.
As the twig is bent the branch will grow.
19. A man with too many invitations goes without supper.
What is everybody's business is nobody's business.
20. Do not poke the nose of a sleeping tiger.
Let sleeping dogs lie.
21. Speak of a tiger and he is sure to appear.
Speak of an angel and you hear the rustling of his wings.
22. Every village has its ne'er-do-well.
Every family has its black sheep.
23. Though you dig a well, dig but one well.
One thing at a time and that done well.
24. A slow and steady step, nevertheless an ox's step.
Slow and sure.
25. Spare the tile and let the main beam rot.
Spare the rod and spoil the child.
26. Vegetables fit for use are recognized by the smallest sprouts.
Straws show which way the wind blows.
27. Find a place to lie down before you stretch out your feet.
Look before you leap.
28. All in tatters, nevertheless silk.
A diamond in the rough.
29. Where a bird roosts his feathers fall.
Chickens come home to roost.
30. Why put jewels on straw shoes?
Cast not your pearls before swine.
31. The speech of the day is heard by birds, of the night by rats.
Silence is golden.
32. While not sweeping his own front yard he notices that his neighbor's drain is dirty.
People in glass houses mustn't throw stones.
33. Eat a pear and brush your teeth.
Killing two birds with one stone.
34. Peas spring from peas and beans from beans.
As you sow so shall you reap.
35. The tree with many branches suffers from the wind.
The early bird catches the worm.
36. Ask concerning even the road you know.
Pride goeth before a fall.
37. Blow the horn after the Prince has passed.
Lock the barn after the horse is stolen.
38. Just as the magpie flew away the pear dropped.
A dog with a bad name catches the blame.
39. In a house of many words even the sauce is sour.
Too many cooks spoil the broth.
40. Trouble on top of trouble, or Frost on top of snow.
It never rains but it pours.
41. Although only a spider's web, it's a web.
Even a straw is appreciated by a drowning man.
42. Preparing your pickle before your friend decides to give you bread.
Counting your chickens before they are hatched.
43. Looking for boiled water in the well.
Looking for a needle in a haystack.
44. A beautifully colored but sour apricot.
Beautiful on the outside but rotten at the heart.
45. A sick man may fast long and not be hungry.
A lean horse for a long race.
46. A little insult may call forth no end of trouble.
The drop of water wears the stone away.
47. Bearing the bier and the wedding chair is the same work.
The king is dead, long live the king.
48. Salt even on the kitchen shelf has to be added to give the flavor.
All the preparation is of no use unless one uses it.
49. The hearing of it becomes a disease, the not hearing it a medicine.
Where ignorance is bliss 'tis folly to be wise.
50. You catch a thief after the deed is done, not before.
You must catch a thief to hang him.
51. Who knows on which side of the neck a colt's mane will fall?
Who knows where the lightning will strike next?
52. The green of grass is all of one shade.
Birds of a feather flock together.
53. Even though the heavens fall some way of escape will be found.
Where there's a will there's a way.
54. Only a spoonful each from ten (makes a dish for the needy).
Every little helps.
55. Even a sheet of paper is lighter when lifted by two.
Many hands make light work.

In the third group there are many hundreds but I can mention only a few. In each case the proverb is given first and the explanation of its use afterwards and in black type :

1. Can a young pigeon fly over the mountain?
A child cannot do great things.
2. A fierce dog's nose has no time to heal.
A lover of strife is always getting hurt.
3. Three years hang on the point of the bamboo.
Even in the greatest straits hold on, do not give up.
4. An unlucky fellow's undertaking breaks its nose even when it falls backward.
An unlucky person always meets with disaster.
5. Plant the pine and wait for the pine pavilion.
What's the use of something that you have to wait for so long?
6. Water poured on the head goes down to the heels.
Evil that gets a start brings evil in its train.
7. The blind man blames the river.
Forgetful of one's own faults one blames another's.
8. Binding a tiger with a rotten straw rope.
Hoping to accomplish great things with nothing.
9. A pin thief becomes a cow thief.
A small evil becomes a great evil.
10. We keep our eye on a cross dog.
Suspicious persons are watched.
11. It is like one's winking in the dark.
How can secret things be known?

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12. Like licking the outside of a water melon.
Seeing only the outside but not getting at the heart.
13. Is the blind man really asleep or not ?
What cannot readily be defined or made clear.
14. Water gathers on hard ground.
A careful person saves money.
15. Use a chicken instead of a pheasant.
Employ an ignorant person instead of a gifted one.
16. Let's cook our rice on the fire left over.
Using every opportunity.
17. Like pouring water into a sieve.
In wasteful extravagance there is no saving.
18. It is a painted cake.
Said of thing when there is no reality behind of it.
19. An acorn in a dog's dinner.
Said of a mean thing that one has no use for.
20. Even three pecks of gems are not gems until strung on a string.
The best of things are useless unless they are arranged in their proper places.
21. One must go to Heaven if he would pick stars.
Said of something quite out of one's reach.
22. Small, but nevertheless a pepper seed.
Small but full of courage.
23. A yellow silk handkerchief for sore eyes.
Said of one greatly loved.
24. Trying to drive an ox through a rat hole.
Something one tries to do by main force.
25. The blind man enters by the straight door.
Said of something that turns out to be a pleasant surprise.
26. Swimming while touching the ground.
Said of something that is certain.
27. He who has eaten salt drinks water.
One's sin will find one out.
28. Does the ox lie down because the pack saddle is heavy ?
Don't worry lest your strength gives out.
29. Horse shoes for a dog's feet.
Said of what is incongruous.
30. Blood from the foot of a sparrow.
A drop in the bucket.
31. A fellow once frightened by a turtle fears when he sees a kettle lid.
Said of one excessively timid.
32. Like stopping one's ears and stealing a bell.
Said of one who practises deceit without skill.
33. Like setting fire to a flower bed.
Said of a cruel, useless action.
34. Cutting water with a knife.
Said of an action that is impossible.
35. Give him his load and invite him to spend the night the while.
When words and deeds do not coincide.
36. Although you have an eye you have no pupil.
Said of what has a good appearance but no real worth.
37. Even an ant leaves a track.
A man's influence lives after him.
38. There's no grave that has not excuses.
Referring to people's proneness to make excuses for their behavior.
39. Looking for the baby on one's back for three years.
Hunting for something near one.
40. The tongue kills more persons than the sword.
Referring to the evils of gossip.
41. The tail that is long is caught.
A man who is evil will trip himself up if given long enough time.

And so one might go on and on, but these will suffice to show what a variety of subjects are covered by the Korean Proverb ; may they bring pleasure to some who read and a new appreciation of the Korean mind.

Notes from the Business Manager

So little is known at first hand in Korea regarding the feasibility of taking up fire insurance policies as offered by substantial Japanese Companies. For instance, the Nippon Kyoritsu Fire Insurance Co., of Seoul and Tokyo, has advertised in the "K. M. F." for a number of years and should be well known to property owners here. They have a very extensive business with foreigners in Japan and from foreign missions only they collect about ¥ 25,000 each year as premium income covering their property from Kyushu to Hokkaido. Recently this company paid ¥ 35,000 to the Methodist School at Hirosaki City, after their disastrous fire, and only two years ago the American Bible Society, Tokyo, received ¥ 15,000 as the result of having taken out a policy with this Company.

W. W. Taylor & Co. is a well known firm in Seoul with a valuable business experience throughout Korea. Since the return of Mr. A. W. Taylor from U. S. A. this firm is giving increased attention to the various specialities for which they carry agencies and we are interested to note that they have a fresh stock of Underwood Typewriter spare parts and are prepared to undertake repairs. Estey Organs are undoubtedly the best in this or any market, their English make of paints and varnishes have proved their value for many years; a glance at our advertisement section will show the range of this firm's agencies.

The Past Year's Work in Korea

A. F. ROBB, D. D.

(Retiring Chairman of the Federal Council of Protestant Evangelical Missions in Korea)

I REMEMBER THE NIGHT, several years ago, when our fraternal delegate to Japan reported that the Federal Council there had something that we did not have. The retiring Chairman had given an excellent address, reviewing the work of the year. From that time it has been the duty of your chairman to inflict an address on you.

For an address of this kind we should have a bishop or an archbishop, whose duty it is to be familiar with the whole field, or at least a member of one of the inter-denominational organizations in Seoul, who is in touch with the work in all parts of the country. Your retiring Chairman is only a "country-man" and after a very busy year of church work in a northern station he realizes his inability to make an adequate survey of the year's work of our federated Missions. However there are a few matters on which he will briefly comment.

General Conditions

We have carried on our work during the year in peace and quietness. Our missionary neighbors in China envy the settled order and security in which we live. Under the administration of Viscount Saito as Governor-General relations between the missionaries and officials have been increasingly friendly.

The material conditions in which we do our work continue to change, especially in the means of communication. When I first attended an Annual Meeting in Seoul, in 1902, it took me a week to get here by pack pony from Wonsan. Now the Wonsan missionary can spend the week, not on the road but in his work, board the train at 11:30 p. m. and wake up in Seoul. The Pyengyang resident, instead of spending a week on the road, can climb on an airplane and arrive in a little over an hour.

Our Songdo friends may find some of us accepting literally an invitation to "drop in" on them. But it would be somewhat startling to

have our British ex-chairman, for example, come crashing through the roof for an afternoon cup of tea. With railways and improved roads and autos and bus lines we are thankful that we can undertake and overtake much more work than in the early days of pack-pony travel.

Evangelistic Work

Both the standard of living and the prices of necessities have so risen that our Korean brethren find it much more difficult than formerly to make a living. One result of this is that there are more women than men in most of our congregations, which is the reverse of what it was in the early days of the Church here. It is much more difficult for the men to keep the Sabbath, especially in the towns. Men often have to choose between working seven days a week and loafing seven days a week. Which half of the Fourth Commandment shall they keep if they cannot keep it all? The Korean Church has required and obtained a much stricter observance of the Sabbath than exists in many mission fields. One wonders sometimes if we have endeavored to bind too heavy a burden on our brethren for there is a tendency to lower the standard. On the other hand, unless the first generations are willing to make sacrifices for the priceless boon of the Sabbath when will they be able to influence the nation to one day's rest in seven? If there were a Sunday rest in trade and manufacture church attendance would be largely increased from among those in industrial bondage.

I fear, though I am not sure, that the Korean Church has lost some of its evangelistic zeal and that there is not so much personal evangelism as formerly. I think there is a tendency to rely on salaried preachers and on organized revivals to do the work once done by the individual Christians. We must con-

tinue to emphasize the fact that every Christian is a steward of the Gospel.

Special revival meetings have been held in various quarters of the Church with good results.

It is difficult to determine the progress of the Church as a whole. Some congregations have dwindled, or are at a standstill, and some groups have disappeared. Other congregations are steadily growing. New church buildings are being built. Old buildings are being enlarged or rebuilt. There is sacrificial giving for church work. There is response to evangelistic work in villages without a church and new groups of believers are being formed.

I regret that we cannot sum up the progress of the Church from the statistics available. We must help the Korean churches to compile more accurate statistics.

A most encouraging feature of the church work is shown among children in church and mission day-schools, in Sunday Schools and Daily Vacation Bible Schools. In the early days we could not reach the children till we had won the parents. Now the case is often reversed, and many non-Christian parents are quite willing to have their children taught by the Church. Thus a great door of opportunity is set open for us.

Two of our members, Dr. and Mrs. Deming, have tackled a big and difficult job in North Manchuria with Harbin as a center. Our interest and prayers accompany them in their three-fold work among Koreans, Chinese and Russians.

Our hearts have been touched by the persecution of the Christians in Siberia, and the sufferings of the Korean Christians who escaped to Manchuria, prizing freedom to worship God above all things else. Korean churches and missionaries have contributed to their relief. Help is yet needed and we are glad of the promise of an abundant harvest in that section of Manchuria.

We are all interested in the union of the Methodist churches. We wish them all suc-

cess and blessing and trust that they will so plan as to make easier later on the coming of one Protestant Evangelical Church in Korea. Till that time comes it is the duty of us all to maintain the comity we have through the division of territory, and to develop co-operation and that unity of spirit without which an organic union would be worthless.

Education

I was surprised to learn that out of a total of less than 3,000 schools of all grades in Korea over 600 are conducted by missions or churches. This shows the important contribution the Church is making to modern education here. We hope for government recognition of the fact that religion and education cannot be completely divorced without serious injury to the nation.

The end of last year and first part of this year was a period of unrest in all the secondary schools, public and private. "Behold, how great a matter a little fire kindleth." Out of a quarrel between two school boys in Kwangju arose strife between the Japanese and Korean schools there. From the way the police handled the affair there arose a cry of racial discrimination, which spread through the country. Rumors multiplied when news was suppressed. Student protests and sympathetic strikes were followed by arrests and imprisonments, which produced more strikes and more imprisonments, till about 100 higher schools and the colleges were involved and many hundreds of students were in jail. Most of those arrested were soon released. Some are still in confinement. The press reports that the preliminary examination of students arrested in Seoul last December and January was concluded only a few days ago when 12 were found guilty and 19 acquitted. Student leaders in many schools were expelled by order of the authorities and many more were suspended.

It is easier to be wise after an event than before. Officials and school authorities and students have all doubtless learned some-

THE PAST YEAR'S WORK IN KOREA

thing from this rather serious affair. Among the problems facing all who are interested in this land are the large number of those desiring higher education for whom there is no school accomodation of any kind, and the number of higher school graduates who seem unable to find suitable work. I do not think it is a sufficient solution of these problems to set one against the other and congratulate the country that there are not more graduates without work merely because higher education has been denied to the majority of those desiring it. The situation seems to call for the provision of adequate vocational training. We understand the Education Department plans to encourage agricultural, industrial and technical education. The missions might well consider if they cannot do more on the line of vocational training.

We congratulate Chosen Christian College on its charter to grant degrees and Ewha College on the response to its campaign for a building fund.

Medical

Our Mission Hospitals continue their splendid work. We note the development of the Tuberculosis Sanatorium in Haiju and the plans for its further enlargement. We congratulate Severance Hospital on its new wing for tubercular patients, the gift of one of our number, the Rev. A. A. Pieters.

The spirit of Christianity is finely illustrated in the successful work for lepers carried on by our Missions in the Southern Provinces. With more funds more could be cared for.

There is a crying need for Asylums for the insane and for poor Asylums. We should arouse the public conscience on these matters. We commend the excellent work of the Salvation Army for orphans and recommend their campaign for a new building and enlarged industrial work for boys to all men and women of good-will.

In Agricultural Work we are glad of the advance of the past year in the holding of 20

Farm Schools with an enrolment of over 400 students.

Literature

Our Bible Society and Christian Literature Society continue their valuable work. We note that the Bible Society sold over 600,000 volumes last year. Most of these were Gospels sold to non-Christians. Over 40,000 New Testaments were sold.

Someone has reckoned up that since we organized our Christian Literature Society it has printed over 400 million pages of books and now issues over 1,600,000 books and tracts per year. We need to devise better methods for getting our publications to the people. I know our Christian Literature Society staff are considering this. Perhaps our "KOREA MISSION FIELD" might conduct a symposium on this important matter. We will be glad to see the Christian Literature Society staff comfortably housed in their new building.

Personal

We mourn the loss from our missionary ranks of Dr. Foote, Miss Estey and Miss Campbell. We regret the withdrawal from the field of other valued workers for health or family reasons.

We rejoice in the arrival of new missionaries to take the torch from falling hands. We congratulate them on their opportunity of service in this land of our adoption and pray for them all success and blessing.

Our thanks are due to the teachers of the language school who, in addition to their regular work, labor to help our new missionaries to a mastery of the Korean tongue.

The Future

In the changed and changing conditions in which we, with the Korean Church, find ourselves let us all face the future with courage for we believe in God. A feeling of discouragement has settled down on many of our Korean brethren for they are depressed by economic and other conditions. It is for us to

help them find their courage again, "to lift up the hands that hang down and strengthen the feeble knees." This we can do by strengthening their faith in God by a deeper knowledge of Him and His ways. Then they will launch

out again into the deep, and even in seemingly hopeless conditions will say with Peter in response to his Lord, "Nevertheless, at thy word we will let down the net."

A Survey of Christian Literature

NORMAN C. WHITTEMORE

(Prepared for the Board of Foreign Missions of the Presbyterian Church in U. S. A.)

THE Christian Literature Society, founded in 1890, has been functioning since that year with a steadily increasing volume of literature. This Society is producing the largest volume of Christian literature of any organization in Korea. Other organizations producing literature are the Korea Sunday School Association, and its affiliated organizations in the Methodist Church, the Publication Fund of the Presbyterian Church, the National Y. M. C. A., the Seventh Day Adventists, the Oriental Missionary Society and the Salvation Army. The Christian Literature Society is a union organization, part of its thirty-two trustees being appointed by the co-operating Missions and Churches, the other part being elected by the Society's membership.

The Christian Literature Society is a union institution also, in the sense that it sells the publications of nearly all the other organizations.

Building: Work on the fine four story concrete building is now (November 8) well under way, the roof being on, and most of the walls enclosed. This new building in the Korean business center of Seoul will provide room for a fine retail bookstore, ample stock-rooms, offices for the general work of the Society, the proof readers, etc., as well as for the Editorial Department. The Editorial offices of the Christian Messenger, the weekly church paper published by the Society, will also be in the building, and the offices of the Korea Sunday School Association and its affiliated societies.

Several offices have already been rented by other religious bodies, and it is expected that the libraries of several organizations will also be located in the Board Room on the second floor.

Funds for the erection of the structure are already in the bank, but the sums asked for from several Mission boards are urgently needed for the proper equipment and furnishing of the building.

Staff: The salary of the Publication Secretary, Mr. Gerald Bonwick, is provided by the seven co-operating Missions. The services of the two Editors, Rev. R. A. Hardie, M. D. and Rev. W. M. Clark, D. D., are provided by their respective boards, as is that of Rev. Norman C. Whittemore, the Administrative Secretary. The support, too, of Capt. M. L. Swinehart, who raised the money in America for the erection of the building and is now supervising its erection, is provided through the Southern Presbyterian Mission. From this it will be seen that for the present the Society is adequately staffed.

Output: The output of the Society was largely confined at first to small tracts and leaflets especially for evangelistic purposes. As the Korean Church has developed the range of titles has increased to cover books on Bible study, including quite a few commentaries, lives of Christ, several theological works, books on Christian ethics, sociology and hygiene, as well as a few translations of classics in English fiction. The report on output for the past year was as follows:

THE KOREA MISSION FIELD

Statistics for year ending June 1930

Copies Published	...	...	...	1,392,973
Pages Published	...	...	...	33,933,544
Copies Distributed	...	...	...	1,522,481
Books Sold	...	...	...	144,776
New Titles and Reprints	...	...	...	88
Income from Sales	...	...	...	¥ 62,985.00
Total Net Assets	...	...	...	¥ 201,381.00
Total Liabilities	...	...	...	¥ 2,120.00

Books in other Languages: Extensive as this output seems on a casual reading, it is far from meeting the needs of the rising generation of young Koreans. The number of those who can read books in English easily and pleasurably is almost negligible. Since the practical cessation of publication of books in China in Easy Wenli, the supply of books from that quarter for the older scholar class of this country has been cut off. If we turn to Japan we can, of course, secure a very full line of books on almost every conceivable subject. These are fairly easily read by the younger generation educated in the schools of today. Many of the women, if they can read Korean, cannot read Japanese, while almost none of the people over forty can read Japanese readily. All the people of any age have a right to be provided with a full supply of books in their mother tongue.

Survey: In order to cover the field more adequately and systematically, the matter of a comprehensive survey of all Korean Christian literature now in existence was referred, at the last meeting of the Christian Literature Society's Executive Committee, to a special committee for investigation. After a full review of the present supply of such literature, it is hoped that a survey of the needs for the near future will be mapped out, giving the departments of Christian literature in which one or more books are needed. It is hoped books will be selected for translation where a writer cannot be secured to produce an original work.

Publication Fund: The Christian Literature Society has a very limited capital. A small profit is made on a few of its publications, such as the hymnbook and the Sunday School Lessons, but many others result in a loss to the Society. The Church paper, issued weekly, incurs a deficit for the Society of about ¥ 3,000 per year. A few grants are received from societies abroad, and these with the contributions that come in from Korean sources are being put into our publication fund, but the total of is very small.

The great need, therefore, of the Society today is an adequate publication fund to meet the increasing demand for good Christian literature which is being expressed by the rising generation of young Koreans. In the spring we hope to move into our fine new building. To fitly inaugurate it and to commemorate our forty years of work, we hope to raise a special Publication Fund.

During the recent visit of Dr. A. L. Warnshuis these financial needs were estimated by a committee as follows:

Endowment for Editorial Board	¥150,000—\$ 75,000
For Publication Fund	¥200,000—\$100,000

From some of the large legacies recently received by the Mission Board of our Church, and in accord with the plans advocated for some years by the Christian Literature Committee of the Missionary Conference of North America, would it not be possible for the Board to make a considerable grant for our Publication Fund?

Appreciation

The Rev. H. M. Bruen wishes to express his warm appreciation of the many messages of sympathy that he has received from fellow-missionaries and other friends in all parts of Korea. He points out a discrepancy in our short note last month, in that Mrs. Bruen's period of missionary service was of 28 years and not 21 as then stated.

Fruits of Colportage

BY THOMAS HOBBS

DURING THE PAST ten years the British and Foreign Bible Society's staff of colporteurs in Korea sold 5,314 Bibles and Old Testaments, 60,887 New Testaments and 5,083,686 Portions. The proceeds of sales amounted to ₩ 146,984, while colporteurs' salaries and expenses reached the figure of ₩ 583,240. This means that during that period the Bible Society would have expended ₩ 436,256 less by giving free the Scriptures sold by its colporteurs. But the Bible Society's policy is not a *free* distribution of scriptures, but to *sell* at a price that the very poor can pay. As colporteurs sell mostly our cheap popular editions the proceeds of sales scarcely cover cost of production. Leather bound editions are sold on a cost basis and there is no loss on these books, but as regards the popular editions "the more books we sell the more money we lose."

"Is this wide distribution justified?" is a question that might well be asked. I believe that it is; in fact, I do not believe there is any more effective method of evangelisation. This work, as in other cases, depends largely on the men doing it, so that unless the colporteur is one hundred per cent efficient the maximum results are not obtained. True as that is, it is also a fact that in spite of unworthy human instruments God's Word is powerful in accomplishing His purposes.

A few brief stories taken from reports sent in by colporteurs to the Bible House are given here as they show in some measure the value of the work that is being done:

(1) In South Chulla Province a colporteur sold a set of gospels to a man who read them through thirty times and became a believer. Now five members of the family are Christians.

(2) In North Kando a colporteur sold a set of gospels to a man who made no attempt to read them. Being short of cigarette paper,

and finding the pages of these little books about the right size, he started using them to make cigarettes. As he got to the end of the third gospel he became uneasy in his mind about using them for that purpose, and so started to read the fourth gospel. He was so influenced by reading that book that he decided to become a Christian and went to church and registered his name as a believer.

(3) A colporteur travelling in a mountainous district visited a little hamlet. In one of the houses he found a man living whose wife was sick. This man showed more than usual interest in what the colporteur had to say, bought a set of gospels, and requested prayer for his sick wife. The request was gladly complied with and after exhortation to read the gospels and believe in Jesus the colporteur went on his way. Ten months later this mountain farmer called at the house of the colporteur, bringing with him a present of millet. Finding that the colporteur did not recognise him he said: "Don't you remember calling at my house, selling me some gospels and praying for my sick wife? That visit was the means of my becoming a believer. My wife has recovered and we are a happy Christian family. This present is very small but please accept it."

(4) A remarkable incident was reported by one of the Seoul colporteurs. One day when he was working outside the South Gate a woman approached him and asked, "Are you not the man who sold me a book called Proverbs several months ago?" As the colporteur did not remember her she explained to him how she bought the book, read it and wished to change her life. She was then 23 years of age. Her parents died when she was a child of three or four years and an uncle and aunt brought her up. When she was twelve years old she was sent to live in the

home of the parents of the boy to whom she had been betrothed. At fifteen she was formally married and lived with her husband until she was twenty-two. Then he sold her to a brothel keeper in Chemulpo for sixty yen (\$ 30). After a short time she was sold again for ¥ 100 (\$ 50) to a brothel keeper in Seoul.

One day when she was out on the street she met the colporteur and bought a copy of Proverbs, little thinking that it condemned the life she was living. She read it, wept over her sin and longed for a way of escape. Chapter seven would not be driven from her memory. She continued reading the book and the more she read the more miserable she became. When she went out on the streets she looked for the man who had sold her the book. Seven long, weary months passed before she saw him to ask "What shall I do?" He took her address, visited the house where she lived and explained what it meant to "do the doctrine." The woman maintained that she was sick at heart of the life she had to live and wished to leave it. The colporteur called on one of the great Christian laymen in the city, who gave the one hundred yen necessary to redeem the woman from her owner. The colporteur paid the money, secured her release from a life of shame, and took her to his own house until other arrangements could be made.

The husband of the woman was working for a well-to-do man in Chemulpo. Hearing of what had happened, this man refunded the hundred yen and had the woman brought to his house to work with her husband, where a reunion was effected. Later on this generous employer gave them land to cultivate and a house to live in. Both husband and wife have become sincere Christians and are attending church regularly.

(5) One day when a colporteur was selling gospels outside a railway station he noticed a man gazing at him very intently. After a while the man came over, grasped the colporteur's hand and said "On such a day, ten years ago, I bought some gospels from you.

After supper that night I took the Gospel of John and read the third chapter aloud to my family. Being inspired by those wonderful words six of us decided that night to become Christians. I want to know your name because you are the man who introduced me and my family to Jesus." After salutations, the man again grasped the colporteur's hand and said "Many thanks to God and to the Bible Society and to you."

(6) In selling scriptures from door to door colporteurs ask to see the master of the house. At one house a boy, the master's son, came out to see what was wanted and the colporteur, engaging him in conversation, found that he was quite interested. The boy's father was watching round the corner and when he saw his son getting interested in these books he came out in angry mood with a stick in his hand. The boy was frightened and ran away. The colporteur tried to talk to the father but was told that if he didn't go quickly he would get the beating that was intended for the boy. Seeing that it was useless to try further at that time the colporteur left the house and worked on to the end of the village. When leaving the village the boy came out from a corner where he had been hiding and said to the colporteur, "I want to buy that book which my father refused to let me have and I've have been here over an hour waiting for you." The colporteur sold him a gospel and explained briefly the way of salvation. In reporting this incident the colporteur said, "I am praying that the Holy Spirit will lead that boy into the way of Truth."

(7) "Through the distribution of the Scriptures," reports a colporteur, "many people in my district, especially boys and girls, have learned to read." Our colporteurs are supplied with copies of the alphabet for free distribution to those who buy gospels and cannot read. The Bible is therefore the first book that thousands of people in Korea learn to read.

"In the morning sow thy seed and in the evening withhold not thine hand; for thou

knowest not whether shall prosper, either this or that, or whether they both shall be alike good." This is the command that we obey. Though much of the Good Seed falls by the wayside and is lost, as no one would

deny, yet that which falls into good ground and springs up into good fruit more than justifies the broadcasting that is done among the Korean people.

A Life Given to Korea

J. DEHART BRUEN (of Belvidere, N. J.)

AT BLAIR ACADEMY, then a co-educational school at Blairstown, N. J., a young girl, Martha Scott, and a boy, Henry M. Bruen, became interested in each other. In 1892 the boy graduated at Blair and went to Princeton, where he graduated in 1896, and then for three years he attended Union Theological Seminary. He was accepted as a foreign missionary of the Presbyterian Church and was assigned to Korea. Before leaving he became engaged to his old friend of school-boy days. The conditions in Korea were such that he could not take her there until he had prepared the way. There were no roads. Transportation over the trails was by little ponies, bulls, or coolies carrying baggage on their backs, and passengers were carried in "chairs" (a box between two poles).

Mr. Bruen spent two years and a half learning the language and building a home at Taiku, and then he returned for one month to the United States over the Pacific, married Martha Scott and came back with his bride through Europe, Egypt and India. Martha faced the dangers and gave her life to her husband and missionary work.

Almost thirty years which have passed have seen greater changes in Korea than thirty centuries in the white man's world. Missionaries no longer find it necessary to send to America for canned milk and other foods, or to depend on their guns for food. Roads, locomotives, automobiles, flying machines, telegraphs, mail lines and telephones followed the magic touch of modern progress, while sanitation and

modern buildings have changed the aspect of the cities.

The Christian missionaries brought healing for both body and soul. Establishing hospitals and dispensaries where the Gospel was preached to every patient, they formed into churches hundreds of groups of Christians until the followers of Jesus numbered hundreds of thousands.

Mrs. Bruen, since her coming to Taiku in 1902, has done a wonderful religious work. She has done her part in helping to establish a school and two hospitals, at Taiku—one for lepers. Sixty of the churches in that province were under her husband's care. Mr. Bruen was but one of the several missionaries who with their wives have shared in this wonderful work. Two, Rev. Dr. Adams and Woodbridge Johnson, M. D., were at Taiku when Mr. Bruen arrived. When sickness and death removed one after another, new missionaries volunteered. Now "Nan", Mr. Bruen's daughter, has cabled her offer to take her mother's place.

When the Board of Foreign Missions of the Presbyterian Church in U. S. A. heard by cable of the death of Mrs. Bruen in the hospital at Seoul they passed a resolution reciting the blessed work that she has done, and expressing their sympathy for her husband and family. The members stood while the resolution was read and prayer offered.

The vacant place in the Mission will be hard to fill and in the hearts of her family impossible.

The Value of the Daybreak Prayer Meeting

MRS. L. O. MORRIS

THE DAYBREAK Prayer Meeting is evangelism—at least it is one of the means of evangelizing. Perhaps not many people hear of Christ for the first time in these meetings, but many really find Christ here, and here He becomes their Savior. Here others find more advanced experiences.

As we think of the many Daybreak Meetings we have attended, we are once more convinced that no one can make an effort, be it great or small—an effort to be a better, more God-like person—and not receive a blessing in proportion to the effort made. Our Father is a Father of love and when He sees His child struggling to grow in righteousness He always answers that striving with blessing beyond the child's greatest dreams. So with the Daybreak Prayer Meeting—it costs to attend, and in proportion as it costs it rewards. Paul apparently believed in making an effort, in striving. If a person is in danger of death from any cause, drowning, fire, wild beasts or disease, how he strives to save his physical body. Any one who truly realizes the importance of godliness, of holiness, will strive with all his knowledge to grow into that nature. Paul said to the Hebrews "Ye have not resisted unto blood, striving against sin." How seldom we see anything like that, much less seldom do we do anything like that. Yet have we not seen some real struggles in the early hours of the morning?

Have we not seen sincere agonizing there and sincere struggles that were painful to see? Also have we not seen these struggling ones work through to victory and become actually changed so that their very faces were hardly recognizable in the days that followed? Changed lives are the result of Evangelism in its truest sense.

In Exodus 34:2 God says to Moses "Come up in the morning and present thyself unto me in the mountain." For what? To receive

God's instructions, to learn God's will. In the early morning how still it is, how quiet and full of peace, a fitting time to receive God's instructions. Some one has truly said "Solitude is necessary for holiness." How different is the day started thus from the day that begins with a sudden late awakening, a hurried rising, a rushing into work, with a prayer in the heart no doubt, but with no instructions from God. One does indeed meet God at the Daybreak Meeting, and there as he meets Him his heart is open for instruction as at no other time.

It is also here that many receive the power of the Holy Spirit in their lives. Something in the clear pure air of the early morning hour makes one long more than ever for this baptism. As you watch God "making" He becomes very real to you, your "fatigue is left in the night behind you," your mind is normally clear and empty of worldly worries, you feel that as a Christian you must press on and on into a life of greater power, and so you earnestly seek a new infilling of the Spirit of God. In other words one is able at such an hour to face the task ahead, and seek power to do it right. We all know that God only gives power as strength when we are actually facing an actual task or experience. Power is not given to those who do not need it. Facing the task, preparing to do the task, costs something. It is only at real cost that we can become a channel through which God can give His message to the world. If it costs something to attend the Daybreak Meeting, if it costs to make a surrender, if it costs us to conquer the temptation, the sin; if it costs to be a channel then the outcome is sure, the victory is won, the power is already beginning to flow. Dr. Luccock tells an incident where the surrender cost something but the man became a true channel. Last January the Naval Conference was called together in

London. King George was to give the opening speech of peace to the world. This was to be broadcast in the U. S. by the Columbia Broadcasting Company. The hour arrived.

The official who was to do the broadcasting entered the office, and immediately saw that the wire was defective and that the message could not be received. Thousands of Americans were sitting before their radios waiting for the moment to arrive when they might hear the message of peace. There was no time in which to repair the wires, so the official, with no hesitation, grasped the two ends of the wire in his own hands and stood waiting for the power to be turned on and the message to be broadcast through his very body to the ones waiting all over the U. S. The 250 volt charge shocked him, shook his arms, burned his hands, but he held on and the thousands who listened in were not disappointed. Little did they know of the costly task one man was doing in order that the King might give his message to them. "Carrying the royal message is a costly task." Many have found power to meet the cost in the early morning meetings.

In "Streams in the Desert," this story of Pagnini is told. The great violinist was to play before a vast audience. As he lifted his bow to play the first chord he saw that the violin he held was not his own, but a very inferior one. He stepped back to get his own only to find that it had been stolen. After a moment of hesitation he stepped out and said to the audience, "I will prove to you that the music is not in the instrument but in the soul" and he played on that poor little instrument as he had never played before. With us the music, the power, is not in you or in me. Not in the individual who is seeking power in the Daybreak Prayer Meeting—but in the *Master*. If the instrument is quiet and yielding—no matter how poor, how old, how weak, He can make music on it that will sweeten life, lift up discouraged hearts, help all that hear. Many have emptied themselves and become useful instruments in the early prayer meetings.

Notes and Personals

The Commissioners on the Union of the Two Methodist Churches have returned to America on the following dates:

Rev. W. G. Cram, D.D., Rev. J. W. Moore, D.D., and Mr. Percy Maddin left on November 30th.

Bishop Thomas Nicholson and Miss Mabel Howell left on December 9th.

Rev. W. E. Shaw, D. D. and Rev. George Sutherland, D. D. left on December 10th.

Mrs. J. M. Avann left on December 19th.

Bishop and Mrs. Herbert Welch left on December 16th and spent Christmas in Japan.

Bishop and Mrs. Paul Kern of the Southern Methodist Mission left Seoul on November 30th on a two months' visit to China and Japan.

Bishop and Mrs. Baker left Seoul on December 16th to visit Japan and America and will be returning to Seoul about next September.

Marriages

Miss Dorothy Grierson, daughter of Dr. Grierson of Sungjin, was married to Mr. Allan McDaniel of Glendale, California, on October 19th. The ceremony took place in Olivet Congregational Church and was conducted by the pastor, the Rev. W. H. Hopkins. The bride was given away by Dr. T. D. Mansfield, formerly of the U. C. C. Korea Mission.

Miss Marion Morris, daughter of Mr. and Mrs. J. H. Morris, of Seoul, was married at Yokohama to Mr. C. H. Stephan, American Vice Consul at Seoul, on October 19th.

Miss Elizabeth Koons, daughter of Rev. and Mrs. E. W. Koons of Seoul, was married to Mr. Godfrey St. George Montague Gompertz on October 16th at Tokyo.

Miss Carter Clark, daughter of Rev. and Mrs. W. M. Clark of Seoul, was married to Mr. Robert Settle, formerly of Covington, Kentucky, at the home of her grandmother, Mrs. T. S. Hamilton, in Covington on October 21st. Mr. Settle is a business man and they are now keeping house at 901 Ellison Avenue, Hyde Park, Cincinnati, Ohio.

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